God's Bleſſing on the Uſe of Mineral Waters.

A

SERMON

Preach'd at the

CHAPEL

OF

TUNBRIDGE-WELLS,

Septemb. 6. 1702.

By *WILLIAM NICHOLS*, D. D.

Publiſhed at the Requeſt of the Hearers.

LONDON:
Printed for *Thomas Bennet* at the Half-Moon in St. *Paul's Church-Yard.* MDCCII.

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JOHN V. *Ver.* 4.

An Angel went down at a certain ſeaſon into the Pool, and troubled the water: whoſoever then firſt after the troubling of the water ſtepped in, was made whole of whatſoever Diſeaſe he had.

The Context thus:

Now there is at Jeruſalem by the ſheep-market, a Pool, which is called in the Hebrew Tongue, Bethesda, *having five porches. In theſe, lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water,* &c.

THIS paſſage of Scripture does relate to us an extraordinary Occurrence; partly, in general, of a great number of Diſeaſed Perſons being Cured of their Diſtempers by the Be-

nefit of Medicinal Waters; as likewiſe, in particular, of a poor impotent Man being freed by the miraculous Power of our Bleſſed Lord from an Infirmity he had laboured under for thirty years before; who for lack of Friends and Attendants about him, had long and in vain waited for an opportunity of putting in for a ſhare in that common Relief. I ſhall wave at preſent ſpeaking to this Beneficent Miracle of our Saviour, and ſhall only adapt my Diſcourſe to that more ordinary way of Cure by the Waters of the Pool mentioned in the Text, which afforded a Remedy to ſuch divers kinds of Diſeaſes as are here related. And therefore the Subject of my preſent Diſcourſe ſhall be limited to theſe following Particulars.

I. I ſhall ſhew as high as I can ſomething of the Nature of the Waters of this famous Pool at *Jeruſalem*, and what is meant by their being troubled by an Angel.

II. That not only theſe, but other Medicinal Waters, and the reſt of the uſeful Remedies for Infirmities of human Bodies are under the particular Care and Direction of God's Providence.

III. I ſhall make ſome Applications to the Circumſtances of us here preſent.

I. I ſhall ſhew as nigh as I can ſomething of the Nature of the Waters of this famous Pool at *Jeruſalem*, and what is probably meant by their being troubled by an Angel. Now

Now I do not take it that there is any necessity of asserting, that in this remarkable method of Healing by these Waters, there was a more particular Interposition of the Angelick Ministry than is usual in Medicinal Springs, and other Remedies which Nature provides for our Use. For it is observable, that the *Jews* had always a very Religious way of expressing themselves, attributing the common Productions and Occurrences of Nature, either immediately to God Almighty, or to the Ministry of his Holy Angels. Thus in Scripture, a *mighty Wind*, whose force exceeds that of ordinary Blasts, is called in the Original, *Rouach Elohim*, the *Wind of God*. So an extraordinary Mountain, whose Summits rise high into the Air, and overlook the tops of meaner Hills, is termed in Scripture Language, *The Mountain of God*. So a pious Off-spring, is called, The *Sons of God*. In like manner are several of the Effects of Nature attributed to the Operation of God's Angels. For the Philosophy of the *Jews* was not, like ours, grounded upon Mechanical, but upon Pneumatick and Vital Principles. They did not explain the Phænomena of Nature by the Laws of Matter and Motion, and the Figuration of Corpuscles; but by the Energy of Dæmons or Angels actuating the Parts of Matter according to the wise Directions and Determinations of the Divine Wisdom. Thus when the Scriptural Writers lay down the Causes of a Pestilence or Epidemical Disease, they do not explain this direful Effect by ascribing it to poisonous Seeds latent in the Juices of Herbs and Plants, and at fixed Periods

exerting themſelves in the infecting the Blood of Animals; nor do they impute it, with others to the infectious Steams of Mineral Matter evaporating from the Earth; nor to Planetary Influxes; nor to the ſcorching unqualified Heat of the Sun; but to the Deſtroying Angel of God, armed with Vengeance, to puniſh the Sins of a wicked Nation, as we read, *Numb.* 15. 46. 2 *King.* 24. 16. Nay, the very Blaſts of the ordinary Winds, and the Burning of the Fire, are attributed to the ſame Angelical Operations. *He maketh his Angels Winds*, (ſays the *Pſalmiſt*) *and his Miniſters Flames of Fire.*

In which paſſage, the Origin of Winds is not in our Philoſophical Way attributed to the Evaporation of dry or watery Steams forcibly paſſing through the pent Caverns of the Earth, or to the violent Agitation of the Air; but to Angelick Powers giving the firſt impreſſions to the little Parts which compoſe our Atmoſphere, and compelling them into thoſe gentle or rapid Motions which Form the Breezes or Storms, which we experience among us. And the ſame Text informs us, That, according to the Rules of this Pneumatick Philoſophy of the *Jews*, The Burning of the Fire is not to be imputed to the Agitation of *Æther*, or ſubtile Matter freeing and diſlodging it ſelf from the cloggs of the Groſſer, and by violence of its Motion, ſhattering the Compages of ſuch bulky Bodies into their firſt conſtituent Parts; but to an Angelick Energy, which impels thoſe innumerable little Parts into that

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brisk and nimble Motion which is discernable in Light and Heat. For these Reasons, I conclude, That the Medicinal Quality of the Waters mentioned in the Text is attributed likewise to an Angelical Power; which, according to the *Jewish* Philosophy, was the first Principle of all the grand Occurrences and Phænomena of Nature. Though, to speak in our way, it is not improbable that this Pool was any more than a sort of *Thermæ*, or Hot-Bath, heated by the Inflammation of sulphureous or bituminous Matter which abounds much in the Country of *Judea*, as is yet discernable in the Lake *Asphaltites*; tho' the Springs of this particular Pond may be at present choaked up by the Ruins of that famous City. And whereas it is said, *That at a certain Season*, κατὰ καιρὸν, at a particular Revolution of Time, *the Angel troubled the Waters*: This is but answerable to the periodical Ebullitions of such Springs. *Pliny* the younger, I remember has not an unlike Expression of such a Spring in *Italy*, *Statis dimensisque momentis augetur & diminuitur*; It rises and falls at a particular Minute: *Et phialas refert quæ cum singultibus sistunt quod effundunt*: And imitates the Gulping of Water out of a Vial, which with Sobs do stop that which they pour out. This in all probability was the troubling of the Waters; which if it happened once in twelve hours, it might depend upon the Southing of the Moon, which is the general Cause of the Flux and Reflux of the Sea; So that this Spring, as several others in the World

do, did communicate by ſubterraneous Paſſages with the Ocean: Or, if the Periodical Swelling or Ebullition was different from this, as is moſt probable it might be oweing to the Accenſion of ſubterraneous Vapours at certain Seaſons of the Year. And this I preſume it pleaſed God Almighty to make uſe of as a Second Cauſe, in conferring the Benefit of thoſe Medicinal Waters to the Jewiſh People at that time. Not that I think the particular Interpoſition of Angelick Powers and other Miraculous Occurrences were unuſual among the *Jews*, for nothing was more frequent than God's indulging to them ſuch Favours in former times; but it is not obſervable that they had any ſtanding Miracle among them under the Second Temple, when the *Urim* and *Thummim* and *Schekinah*, *&c.* ceaſed. Nay, I am ſo far from thinking that there was nothing of Angelick Miniſtry in conferring this Beneficent Effect on the Waters of *Betheſda*, that I think there is no Cure of human Bodies wrought without ſomething of it; more of which I ſhall ſpeak to under the next Head. I now proceed to the Second thing I propoſed to ſhew,

II. That not not only theſe but other Medicinal Waters, and the reſt of uſeful Remedies for the Infirmities of human Bodies, are under the particular Care and Direction of God's Providence; which appears, Becauſe,

1. The Health of our Bodies is the moſt conſiderable Good, which Providence can beſtow upon us in this World.

2. Unleſs

2. Unless Providence were not concerned in our Health, other great Designs of Providence would be obstructed.

We are Taught by God's Word, That the Holy Angels are the peculiar Administrators of the Divine Will, and what his All-wise Providence does Dictate, it is their Office to Execute. And it is particularly plain, That they are most nighly concerned in the Welfare of human Kind, especially of good Christians. God has promised to give *his Angels charge of us to keep us in all our ways.* That they are *Ministring Spirits set forth to Minister unto them that are Heirs of Salvation.* That they are Guardians even to the Persons of little Children, who have in Heaven *their Angels which do behold the Face of God continually*, *Matth.* 18. 10. We are likewise Taught, That there is not a *Hair of our Head falls to the Ground* without God's Knowledge: That to him *belong the Issues of Life and Death*; *That he maketh our Beauty to Consume away like as it were a Moth, fretting a Garment:* And when he pleaseth, *reneweth our Youth, and maketh us young and lusty like an Eagle.*

Now if the good Angels of God do so continually take Care of us, and defend us from Dangers; this Care and Protection can never be more considerably employed in our behalf, than in Matters relating to our Health. For

a healthy Conſtitution is the beſt of Poſſeſſions: 'Tis that which gives a Guſt and Reliſh to all the Satisfactions of this World; and therefore this muſt be one of the firſt Things which thoſe Bleſſed Spirits can be inclined to ſecure for us, whilſt they are proſecuting our Welfare and Happineſs. And ſo likewiſe if they defend us from Dangers, they muſt defend us from Sickneſs; for Sickneſs is the worſt of Dangers: ſo that it muſt be one of the moſt principal Parts of their Miniſtry to defend us from That.

Now if we were able to take a look into the Inviſible World, we might there ſee how buſie thoſe Friendly Spirits are in keeping our Bodies from noxious Objects, in leading our Fancies to things agreeable to our Conſtitution, and in diverting our Deſires from prejudicial Pleaſures; in perſuading us for our Advantage, to overcome our Averſion to offenſive Drugs, and to comply with our Phyſicians Advice; in improving his learned Skill, in adapting his Remedies more nicely agreeable to our Diſtempers, and all along directing and aſſiſting the Medicinal Hand. And I doubt not, but we might then diſcover, with what a kind Officiouſneſs they aſſiſt in the Application of the Medical Waters of this Place: How they by gentle Influences perſuade Diſtempered Perſons from the remoteſt diſtance, to repair to this *Bethesda*: How they ſuggeſt Reaſons to many to conquer the Prejudices raiſed by ignorant Perſons againſt them: How they draw others to

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this Remedy by laying before them the Conſideration of their conflicting ſo long with a lingring and painful Diſeaſe, which has baffled the Efficacy of other Medicines, and wearied out their Conſtancy, and made their Nature averſe to the nauſeous Repetition of them; by inviting others to this ſucceſsful Application by the pleaſurable Diverſions of the Place, and cauſing them happily to find their Cure where they ſought only an Entertainment: And laſtly, Inſtating them in Health and Vigour, by opening to the Mineral Virtue a more eaſie paſſage into the Blood, for the Secretion of noxious Humours, and for the enlivening it with a new and a noble Flame. Theſe are as certain and as beneficial Effects of the Angelical Miniſtry, as if an Angel, according to the literal Words of the Text, *troubled our Water*, and we ſaw every Morning ſuch a glorious Spirit, *in his glittering Robe of Light, viſibly deſcending from above*; and impregating the Baſin with a Coal from the Altar of Heaven.

And if theſe kind Æthereal Minds are diſpoſed to Befriend us with ſo much Care and Tenderneſs, we may be ſure of as much Favour and Indulgence from Almighty God himſelf, the Great *Father of Spirits, the Author of all Goodneſs, and the God of all Comfort.* He that *gives us all good Things richly to Enjoy*, will never be wanting to us in affording us Means, and Bleſſing all Endeavours towards the Recovery of our Health, without which we

can enjoy nothing elſe; unleſs we by our Sins obſtruct his Favours, or God has greater Advantage for us in purſuit, by his continuing our Affliction upon us.

If Men would but take a like Care to preſerve Health in themſelves, as God is to recover it to them when loſt, by affording Remedies always at hand, and giving a Bleſſing to the Application of them; I am ſure there would not be a quarter of thoſe Indiſpoſitions in the World, which we now find Men complaining of.

Whatever hard Thoughts ſome Men may conceive of God's Providence, in ſuffering ſo many ſeveral Diſeaſes to harraſs Mankind; God's Juſtice is not only excuſeable by the Original Corruption of human Nature, and by Men's actual Tranſgreſſions; but the greateſt part of the long Catalogue of Diſtempers which are incident to our own Species, Men by their own Indiſcretion pull upon them themſelves, and by their intemperate and luxurious way of Living, make Mankind far more Miſerable than the Fall of *Adam* left it. Human Nature, mortal as it is, if it was not for Indulging fooliſh and inſipid Pleaſures, and oppreſſing and overcharging her with Surfeits and Riots, would go for the generality peaceably off of the Stage, Men would Enjoy a long and a healthy Life, and make a paſſage into the other World by an eaſie Death. But when Men do ſo frequently by a Strain put upon their Nature, break and enervate their Con-

Conſtitution, and by their own Folly, open Sluces upon themſelves, and let in a whole torrent of Diſeaſes by their own Vices; and yet notwithſtanding all this, God is ſtill graciouſly pleaſed to ſuffer them to reap the Benefit of healing Herbs and Minerals, and to give them a ſhare in the Succeſs of the Phyſicians Art, whom God has raiſed up to be Inſt uments of his Providence; when at the ſame time by an unguarded Courſe of Life they are labouring againſt their own Advantage, to render the Medical Maxims and Directions ineffectual, and oftentimes provoking the Goodneſs of God whilſt it is ſuccouring them: This is an inſtance only of the unſpeakable Mercy and Goodneſs of our gracious God, who maketh his Sun to ſhine upon the Evil and upon the Good.

2. Becauſe, If Providence were not concerned in our Health, other great Deſigns which Providence has in view would be obſtructed.

All Men's Reaſon muſt aſſent to this Truth, That whenever God Wills the End, he Wills the Means which he is pleaſed to bring about that End by. So that if God does deſign Sickly or Diſtempered Perſons to be ſuch Inſtruments of his Providence, as Health is requiſite to qualifie them for; God muſt particularly concern himſelf in the Reſtoration of that Health, which is ſo neceſſary for that End. As for inſtance, Suppoſe that God deſigned the Erection

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of the *Grecian* Empire for a Scourge of the Sins of the *Eaſtern* Nations; for the diffuſing all over the World the uſe of the *Greek* Tongue, for the eaſier propagating the Goſpel; or for any one or more Wiſe Ends unknown to us. Now when it happened, That *Alexander the Great*, the Founder of that Monarchy, fell Sick of a dangerous Fever, juſt as he was marching againſt *Darius* his Army; Don't you think that his Recovery was brought about by the ſpecial Direction and Interpoſition of Providence? For if this couragious young Prince had happened to have miſcarried, the *Macedonians* would have deſpaired of the Succeſs of that Enterpriſe; and would have been ſo far from Conquering the *Perſians*, that in all probability they would have been ſwallowed up by them. Nay, the very Sickneſs of *Alexander* cauſing the *Greek* Army to make a Halt for three or four days, gave *Darius*'s Forces the unfortunate opportunity of marching forwards into the Streights of a thick Wood, where they met their Enemy; in which their innumerable Troops, having no room to draw out themſelves, were totally routed by a handful of Men; who, if it had not been for this unforeſeen Act of Providence, had been ſurrounded by thoſe vaſt multitudes, and to a Man, deſtroyed upon the firſt Onſet. Nor muſt it be thought thar God Almighty does concern himſelf only in the Welfare of ſuch Eminent Perſonages as this Prince, by whoſe Actions he had ſuch mighty Deſigns to bring about; but

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even the Life of every mean and little Person is so interwoven into the Designs of Providence, that God will not part with such a life out of the World till those Wise Ends are accomplished by it which he has forecast. Many an eminent Inventor or Improver of useful Arts have been unexpectedly recovered from dangerous Fits of Sickness, and God has afterwards afforded them long Lives to Bless the World by their Beneficial Labours. Many a painful Minister of *Jesus Christ* has, by the Mercy of God, been snatched back from the very Brink of the Grave, that he might be an Instrument under God of gaining Souls, and converting Sinners from the Evil of their way. Nay, There is hardly a Person in the World but is descended from an Ancestor who has laboured under some very dangerous Distemper, which it has pleased God to deliver him from; that the numerous Offspring, which he had fore-ordained should proceed from his Loyns, might come into the World. For this End, as the Scripture informs us, *God opened the Wombs of Sarah and Rachel*, by which they became the Parents of such a mighty Progeny: And God for the same wise Reasons does still continue, when he thinks fit, oftentimes by assisting the Medical Qualities of these Waters, to make *the Barren Woman keep House, and be a Joyful Mother of Children.* This I think is sufficient to Evince, That God, either by the Ministry of his Holy Angels, or his own immediate Interposition, does give a Blessing

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to ſucceſsful Remedies, and help on the Cure of thoſe Diſtempers Men recover from. I now proceed to the third Thing I propoſed.

III. To make ſome Applications proper to the Circumſtances of us here preſent.

1. Since therefore we are met together in this celebrated Place, in hopes to receive the Bleſſing of God upon us, in either Reſtoring or Confirming our Healths; let us take Care to maintain among our ſelves, an eaſie and friendly Converſation. For ſince it is neceſſary for a juſt Operation of this gentle and natural Medicine, that the Patients do Sequeſter themſelves from Buſineſs and Study, and unbend their Minds, as much as may be, from ſevere Thought and eager Application; A great part of the day muſt be taken up in Converſation and Diſcourſe, which we ought to endeavour to render as agreeable and entertaining as poſſibly we can to the Company we Conſort with; to the end, that by the Charms of an endearing Converſation we may ſweeten the fatigue of ſo long a Leiſure, and by entertaining the Minds of each other with freſh Scenes of delightſome Thoughts, we may make the Waters of the Place to have a more powerful Influence upon our Bodies. Therefore we muſt diveſt our ſelves of all Moroſeneſs of Temper, and Sullenneſs of Behaviour; and if we be not naturally diſpoſed to Mirth and Pleaſantneſs, we ſhould put a force upon

our Natures by a particular Application; we ſhould give a new ſpring to our Minds, and purpoſely lay out our Thoughts to ſpeak Things taking and agreeable to our Friends; whether it be in the way of Relation of delightſome Matters of Fact, or by the harmleſs Reflections and the ſportive Sallies of a well-natur'd Wit.

Now in order to ſuch a good Humour'd and peaceable Converſation, we muſt take Care in the firſt place to avoid all Party-Diſputes in our Diſcourſe, which ſerve only to inflame and rancour Men's Spirits, and to ſoure Converſation: For, in this Place of general reſort, Men are as it were Citizens of the whole World; they belong to no particular Diviſion or Party; or rather they are all Incorporated for the Seaſon into one particular Family or Brotherhood; and therefore ought to live together with the like Love and Friendſhip.

And in the next place, To avoid all contumelious Reflections upon the Company, whether it be by verbal Affronts, or eſpecially by defamatory Writings; which Actions, as they do particularly diſturb the Happineſs of ſuch mixed Societies, ſo in the wiſeſt Nations they have been look'd upon as the moſt ſcandalous and baſe, and fit only for their Slaves and ſordid Wits. And I may ſpeak it for the Honour of our Nation, That of late years, fewer Lampoons and ſcurrilous Libels have been wrote amongſt us

and fewer encouraged than in moſt other Nations: Ingenious Men are become truly ſenſible, how ſorry a part of Wit it is to ſcratch and tear; how unmanly and cowardly it is to wound Perſons by an unknown Hand, in the Back, and in the dark; and to be guilty of an Action which they are either aſhamed or afraid to own.

2. We ought to be conſtant in our Devotions, and to give our attendance Morning and Evening at the publick Service of the Church. Whilſt a great many of the Perſons here preſent are at home taken up with the hurry which their Employs engage them in, and are diſtracted by a multiplicity of wordly Buſineſs; God Almighty may Excuſe them for a leſs frequent attendance on the daily Worſhip of God in Publick. But, in this Place, where all of us enjoy ſo great a Leiſure, and Time is ſo far from being wanting to us, that for the moſt part it uncomfortably hangs upon our Hands; Our fault is inexcuſeable, if we grudge to offer up to God ſo ſmall a Portion of our Time as this Exerciſe requires; eſpecially, when we laviſhly lay out ſo much greater a ſhare of it in frothy Pleaſures, and are forced to call in any idle Vanity, which offers it ſelf, to paſs it away. But furthermore, when we conſider, we muſt have God's Bleſſing upon us to make the Means ſucceſsful which we Uſe for the Recovery or Preſervation of our Health; we can have little

reason to expect that God should confer that favour upon us, which we will not vouchsafe to ask of him. With what Confidence can we presume that God should Befriend us with Health, the greatest of Blessings which this World affords, whilst we slight and contemn his Worship? God has promised, *That those who Honour him he will Honour*; that *when his faithful Servants come unto him in their Trouble, he will hear them, and that he will grant the Requests of those that ask in his Sons Name*; but as for wicked and irreligious People, they in a manner live out of the Verge of God's Care; and though he may recover their Healths, and prolong their Lives, it is only out of a merciful Kindness to give them a further space for Repentance; or else he defends, as Governments maintain Malefactors, for a while, in order for a more publick and solemn Execution.

3. Another Duty incumbent upon us, whilst we are expecting the Benefits of this Place, is Charity. I do not mean that of Opinion, but an actual Distribution of a part of the good Things of this World, which God has plentifully afforded us, for the Relief of those who stand in need of them, and for other Religious Uses. When it has pleased God of his Mercy to afford us a means here of recovering or establishing our Health, we ought to pay the

juſteſt Gratitude to him which our Faculties are capable of ſhewing. Now as God is an All-ſufficient Being, and ſtands in no need of our Requital; ſo he expects we ſhould Diſcharge, as much as in us lies, the Debts due to him unto his poor Servants; their Hunger and their Thirſt, and all their Wants, he has deem'd his own; and all the Friendly Offices which we do to them, he has declared he will take as kindly as if they were done to himſelf. Indeed, I am prevented from ſaying much upon this Head, by your generous Charity already ſhewn in your ready Contributions for the School of this Place, whereby ſo many poor Children are Educated to good Letters and True Religion, and the ſound Doctrine and Principles of the eſtabliſhed Church. But one particular Branch of Charity the Courſe of the Day calls me to ſpeak to, and that is your ready Contribution towards the maintaining the Miniſterial Offices throughout the Year in this Place. You that have partaken of the Benefits of theſe Mineral Waters, and have drawn ſo many poor Families to be your Attendants during the Seaſon, the leaſt you can do for them, is by your Contributions, to take Care they have the Service of God conſtantly performed among them, throughout the remaining part of the Year. And ſince it has pleaſed God to hear the Prayers which the Miniſter for this Congregation has put up in your behalf, you ought not to diſmiſs him without a Prophet's Reward.

Reward. If Persons of other Communions, tho' of mean Fortunes, and within a narrow compass, can raise from Contributions for their Pastors, an Income equal to the most desirable of our established Preferments; let it not be said, that so noble a Concourse of eminent Persons from all Parts of the Nation, shall with difficulty raise a scanty Maintenance for the Minister of this celebrated Place. And I beseech you to consider that of the Apostle, 1 *Cor.* 9. 11. If *we have sown unto you spiritual things, Is it a great matter if we reap your worldly things? Do ye not know, that they who Minister about holy things, live of the sacrifice? and they who wait at the Altar are partakers with the Altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel.*

Fourthly and Lastly, I beg leave to recommend one thing more to those who have received Advantage as to their Health from the Waters of the Place; and that is, to let their Lives be answerable to the Benefit God has vouchsafed them thereby. This is the particular Advice our Blessed Lord gave to the Lame Person he Cured at the Pool of *Bethesda*, *Sin no more lest a worse thing come unto thee.* If we make an ungrateful Return to God by violating his Laws after such a Favour received, we must certainly expect that God will visit us with the same Affliction again, or send a greater Plague in its room, ei-

ther now or hereafter. But I pray God to give us Grace that none of us be guilty of ſo foul an Ingratitude, but that we may all live Lives anſwerable to our Holy Profeſſion; that we may ſo work out our Salvation with Fear and Trembling in this World, that in the other we may all meet together again at the great *Supper of the Lamb*, where we ſhall *freely drink of the Water of Life* to all Eternity. Which God, *&c.*

FINIS.

Books Printed for Thomas Bennet, *at the* Half-Moon *in St.* Paul's Church-Yard.

QUARTO.

SEven Sermons upon ſeveral Occaſions, by *William* Lord Biſhop of *Oxford*.

Two Sermons by Dr. *Jane*, Dean of *Glouceſter*.

Three Sermons by Dr. *Resbury*.

A Sermon Preach'd before the Honourable the Houſe of Commons, on *May* 29th 1701. Being the Reſtoration of King *Charles* the ſecond, by *Francis Atterbury* D. D. Archdeacon of *Totneſs*.

A Sermon Preach'd before the Reverend the Clergy of the Lower-Houſe of Convocation, on *May* the 29th 1701. by the Honourable *Leopold Henry Finch* D. D. and *Warden* of *All-Souls Oxon*.

A Sermon Preach'd before the Right Honourable the Houſe of Commons, on the 30th of *January* 170½. by *G. Smalridge* D. D. Miniſter of the New Church at *Weſtminſter*.

OCTAVO.

A Conference with a Theiſt Compleat, by *William Nichols* D. D.

By the ſame Author, The Duty of Inferiours towards their Superiours, in five Diſcourſes, to which is prefix'd a Diſſertation concerning the Divine Rights of Princes.

By the ſame Author, A Treatiſe of Conſolation to Parents for the Death of their Children, Written upon the Occaſion of the Death of the Duke of *Glouceſter*.

An Introduction to a Devout Life, by *Francis Sales*, Biſhop and Prince of *Geneva*. Tranſlated and Reform'd from the Errors of the Popiſh Edition; to which is prefix'd a Diſcourſe of the Riſe and Progreſs of the Spiritual Books in the Romiſh Church by *William Nichols* D. D.

Pious

Pious Breathings, being the Meditations of St. *Auguſtin*, his Treatiſe of the Love of God, Soliloques, and Manual; to which are added Select Contemplations of St. *Anſelm* and St. *Bernard*, made *Engliſh* by *George Stanhope* D. D.

The Chriſtian Pattern, or a Treatiſe of Imitation of Jeſus Chriſt, in four Parts, Written Originally in *Latin*, by *Thomas à Kempis*. Now reduc'd into *Engliſh*, to which are added Meditations and Prayers for Sick Perſons, by *George Stanhope* D. D. both in 8*vo*. and 12*ves*.

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An Eſſay of Self-Murther, wherein is endeavour'd to Prove that it is Unlawful according to Natural Principles, in Anſwer to Dr. *Don* of ſelf-Murther, and others by *John Adams* Rector of St. *Albans Wood-Street*.

A Vindication of a Diſcourſe of Schiſm; which was Addreſs'd to the Diſſenters, who Conform'd before the the Toleration, and have ſince withdrawn themſelves from the Communion of the Church of *England*, in Anſwer to a Letter lately Publiſh'd againſt it by *Robert Burſcough* M. A. Vicar of *Totneſs* in *Devon*.

An Account of the Nature and Guilt of Schiſm, being a Defence of Mr. *Bourſcough*'s Diſcourſe of Schiſm, in Anſwer to late Pamphlet on the ſame Subject, pretended to be deſign'd for the Satisfaction of Quiet and Peaceable Diſſenters, by *Humphry Smith* M. A. Vicar of *Tounſtal* and St. *Saviours* in *Dartmouth*.

Thirty ſix Sermons upon ſeveral Occaſions, in three Volumns, by *Robert South* D. D. the ſecond Edition.

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